The Bombay Guardian.

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WEEKLY REVIEW.

—Serious apprehensions begin to be awakened by the long continued drought in many parts of the Presidency. A friend at Jaulna writes:

"You will be sorry to hear that we have had very little rain in this part of the country, in many places not even sufficient for sowing purposes. This has already produced great distress amongst the poor people. Of course not a few belonging to my congregation are starving. Surely the Lord has a controversy with us. Ever since the Mutiny year we have had very few good seasons. We have been suffering sometimes from want of rain, as at present, and at other times, as last year, from excess of rain. Thus for two successive years the poor people have been losing their harvests. The cotton mania, so long encouraged in the country, has left very little grain. Already, people have nothing to live upon. I earnestly hope that we shall be preserved from the horrors of famine."

Similar accounts come to us from the Ahmednuggur Collectorate and from Sholapoor. At the latter place grain was at famine prices, and a Relief Fund to save the starving had been formed. Were we to have a general fall of rain in the next fortnight, it would allow of the sowing of the later crops, such as Zhondala, and we venture to recommend to our readers that they should make the coming week a week of special prayer with reference to this matter. In Bombay the fall of rain has been scantier than for 25 years, and there is 10 feet of water in the Vehar Lake less than there was last year.

—For some months there has been actual famine, widely extended, in Persia. The mercantile instinct is at length reached, and a good deal of rice is being shipped from Bombay and Calcutta.

—The last Mail arrived here on Monday, some days behind the time when we might fairly expect the Mail at this season. Why was this? Simply because the mails were lying at Suez for two or three days. When they reached Suez there was no steamer there to take them. In process of time the *Surat* arrived there; she had then to land her cargo; to take in fresh cargo; to take in coal; Saturday, Sunday, and Monday went by; at length, early on Tuesday morning, the mails for the rapid transmission of which the British Government pays such an enormous subsidy, were privileged to proceed. About six weeks ago a similar detention occurred to the mails that were brought on by the *Tanjore*. Most people are under the impression that the letters which cost them 13*d*. each, after having been taken from Ostend to Brindisi by express trains, and thence to Egypt at ten knots an hour, and again by rail to Suez, here find a steamer with cargo and coals on board and steam up, ready to proceed at once to Bombay. And thus it would be if the P. and O. had one or two boats always lying there,—two boats, we should say, for there is always a boat breaking a cylinder, or a screw, or otherwise becoming incapable. Now that the Canal is opened the Company have naturally a desire to get as much of the cotton trade as possible, and so a boat every now and then goes through the Canal, and each divergence of this kind affects the general service we are told. At all events, the facts we have mentioned show that the Company need to be watched. It seems to us that the Contract with Government is virtually infringed when the mails are left at any place for days, waiting for a boat to take them, even if the steamer should reach her terminus within the prescribed time. The English Mails could easily be brought through so as to reach here, at this season, on Wednesday.

—'Well begun is half done,' is a familiar proverb; but to begin a tower and leave it half-finished, is a sheer waste of money. Government has begun a good work in providing a work-house for vagrants, but it can hardly be called a work-house until work is provided, and this has not yet been done, we understand. Some outlay will be required to supply apparatus, implements, &c., and Government does not as yet feel equal to this outlay. If it is to be done the sooner it is done the better, and if Government would suffer the word of exhortation from us, we would say to them, Be not weary in well-doing, finish what you have taken in hand, boldly meet the responsibility you have taken upon you.

—Mention has been made of a wonderfully holy Mamlutdar who favoured Bombay with his presence lately, and at whose feet the Hindoos of this place (and not they only) threw themselves in a delirium of sacred fervour. What we have been informed of this personage is as follows. He is a Mamlutdar under this profane Government of ours, in some place in the Nassick Collectorate. His distinguishing characteristic is a readiness to part with every thing he has to others. His wife (the holy man has a wife!) is like-minded with him, so that his munificence involves no family jars. Whoever asks of him anything that he has, receives it. Ask his turban, his shoes, what you like, he refuses nothing. This has obtained for him the reputation of sanctity; so people think it a privilege to give to him; but whatever he gets, he gives to those who ask him. One who was formerly a disciple of the same gooroo with himself, is now a *sunyashi* in the retinue of the Maharajah Scindia; from him the Maharajah heard about the holy Mamlutdar, and he presented a request to Government that the man might be allowed to come to Bombay, so that he, the Maharajah, might pay his respects to him. Government, ignorant till now of the treasure of sanctity in their employ, sent word to the Collector of Nassick to look him up and let him have a month's leave. The Mamlutdar, we are told, was quite unwilling to come, caring little for the attentions of Scindia or for those of the people of Bombay; but he was told that it would never do for him to decline, go he must. So he came, and not only the Maharajah but many of our Bombay notabilities called upon him, to make *nunuskar* to him, and present offerings. We are told, however, that he would not retain their gifts, but gave them back. The poor man is dreadfully bored by the perpetual crowd, and his foot was quite swollen by the fervid grasp of those who sought to kiss away some particles of his righteousness.

—We beg to acknowledge receipt of the first number of *Christian Alliance*, a quarterly journal of the Native Christian Alliance of Western India, published in English, Marathi, and Gujarati. It is handsomely got up, and embodies in a permanent form some of the more important documents connected with the establishment of the Alliance, including a list of members.

We are happy to mention the return of the Rev. S. B. Fairbank, of the American Mission in this Presidency, after an absence of two years in his native land. Mr. and Mrs. F. come back, we are happy to say, in renewed health and vigour. The friends of the Rev. A. Hazen, of the same Mission, will notice with much regret and sympathy, that his son, who was coming to India for his health, died in the Mediterranean. This young man had completed (or nearly so) his college course, with a high degree of credit, and all that knew him and the grace of God bestowed upon him in unusual measure, anticipated a life of singular usefulness in the Master's service. But that Reaper of the Lord, whom we call Consumption, who gathers such a harvest of the young, the fair, the strong, the sons and daughters of hope, in our Western climes, put his seal upon him not many months ago. It was hoped that in India the development of the disease might be arrested; but He who has other mansions and a place prepared for his own, saw fit to take him to himself on the journey hither. He died near Malta, July 28th, twelve days out from London, and was buried in that island. From his earliest years his heart appears to have been given to the Saviour, nor can those who know him remember anything in his life that was inconsistent with the belief that he was the Lord's disciple. But as for him to live was Christ, so to die was gain. With his bereaved parents, who, after an absence of many years, were hoping to welcome him in Bombay, and instead received these sad tidings, we may well deeply sympathize. It may interest some to read a few words written by Dr. Asa D. Smith, President of Dartmouth College, in a letter announcing the intention of the Faculty to confer upon young Mr. Hazen his degree, though he had not been able to complete his course. He says: "He is a noble boy, true to all that is right, of fine mind and high culture, a Christian scholar in the best sense. If it should

be the will of God that he should never be well again, I shall feel in my inmost soul that to have lived as he has in College, is no mean life-work for the Master;—better than which many a professed disciple spreads over three score and ten years. I can hardly express to you how much I love him. My tears start as I think that I shall see him no more in our College halls."

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OUR DEPARTED FRIENDS.

A little book called "The Gates Ajar," published in America a year or two ago, and republished in England, has excited a good deal of attention and been the subject of a good deal of criticism. There is no question that takes a mightier hold of the mind than that which relates to the condition of our departed friends; and some of us can testify that this question has been the means of completely changing the whole tenor of our life. Minds that refuse to be affected by any consideration of what may happen to themselves after death, have been seized and shaken as by the grasp of omnipotence, under the power of such a question. So it was with the writer of this book, when one whom she idolized had been suddenly cut down in the late American war. She calls him a brother, but the reader easily perceives that the tie uniting her to the departed was a different one. She is professedly a Christian, but the consolations of the Gospel are no consolations to her in her extremity of woe. Her whole spirit rises up in angry and determined opposition to the stroke of Providence. The departed gave good evidence of being in Jesus, before his death; but the idea that death has made conclusive havoc of all her dreams, and that there can be no restoration of the relation in which she had stood, that she was never more again to find her joy in him nor he to find his in her, this had a power over her which the ordinary conceptions of the Christian's heaven were incapable of controlling. She quotes the lines of Burger, in which to the mother's—

> 'Christ, thy Redeemer, hath to thee
> Himself for comfort given,'

the daughter responds—

> 'To be with Wilhelm—that's my heaven,
> Without him,—that's my hell,'

and it is evident that they nearly express her state of mind. She is visited by Christian people, church-elders, ministers, whose attempts at consolation signally fail. She can have no pleasure in their heaven. They are shocked at her rebelliousness. At length she is visited by an aunt, a widow, who gives her just the consolation she demanded. She is represented as an excellent Christian, enjoying a deeper insight into Scripture than others. This Aunt Winifred persuades her that death does not rupture the bond that unites us to our friend, but that he continues to be near us, though unseen, a ministering spirit, finding his happiness where he found it before, in seeking the welfare of the loved one. 'Our absent dead are present with us. Jesus said, I am with you alway; knowing the need we have of Him. He must understand the need we have of them.' An objection naturally arises: 'Could he see me suffer, and be happy?' and the reply is, 'He would suffer far less to see you than to know nothing about you.' This aunt says on one occasion, with reference to something about which she had been uncertain: 'It is quite plain now. I have been talking it over with them all the afternoon; it seems to be what they want.' Now who are the THEY here? Her departed husband and the Lord Jesus. Here is what this good lady says to a dying mother: 'God will not send you away from your children. You shall be just as much their mother, every day of their lives, as you have been here.' A girl who had a taste for music but no means of cultivating it, is assured by her that she shall have a piano in heaven. When this aunt dies, her last exclamation is, 'John! why, John!' this being the name of her departed husband, and the representation is that it is he who first meets her gaze as she closes her eyes upon this world, and that he begins the ministry of her everlasting happiness.

Before making any remark on these views of the Christian's heaven, we wish to say that the book contains a good deal that is sensible and worthy of attention. For instance:

"The better we do Christ's work, the more of our uneducated, neglected or debased mind will be drawn to try and serve him with us. He sought out the lame, the halt, the blind, the stupid, the crotchety, the rough, as well as the equable, the intelligent, the refined. Untrained Christians in any sect will always have their eccentricities and their littlenesses, at which the silken judgment of high places, where the Carpenter's Son would be a strange guest, will sneer. That never troubles me. It only raises the question in my mind whether cultivated Christians generally are sufficiently *cultivators*, scattering their golden gifts on way-side ground."

We are quite willing to concede that many of the ideas of heaven common among Christians have no warrant from the Scriptures, and that imagination has had a good deal to do with representations that are regarded as quite orthodox. With reference to the present state of departed Christians, the Bible is remarkably reticent, and our hymnology is remarkably profuse. We shall take up this subject again, and inquire just what the Bible authorizes us to believe on the subject. As present we conclude with a few remarks suggested by the above noticed book.

'Little children, cease ye from idols,' says the aged apostle John. The tendency of this book is idolatrous; it exalts the creature more than the Creator; the second commandment above the first; it allow us to depend for our happiness upon one like ourselves. But it is not really the second commandment that is exalted, for the second commandment is not fulfilled in love to an individual; it is diffusive rather than concentrated. But really there can be no proper conformity to the second commandment except as the heart is wholly given to One who is above all creatures, and for whose sake all creatures are endeared to us, and Whom we love in loving them. The reason why the passion of love creates so much confusion and misery in this world, is that the supreme object of love, God in Christ, is not known, and what belongs to a Being who is holy, wise, loving, mighty, in an infinite degree, is given to a creature that is self-deceivable, changeable, without any absolute resources of its own.

It has been our privilege to sit beside dying believers who had many precious ties binding them to earth, and it was beautiful to see how the Holy Spirit, Christ's Advocate in the heart, persuaded them to look to Christ alone and to leave the objects of their earthly affection to his care; and as the moment drew on when they were to leave earth and its loved ones behind, their eye kindled with a new rapture as the surpassing loveliness of their Saviour God broke upon their mental vision; a joy unspeakable and full of glory was theirs as the Lord of Glory drew near to receive them unto himself. How incomparably meaner would have been their portion, if told that they should still dwell, unseen, in the places that had hitherto known them, and still be occupied with those whom they were to be visibly parted from; still abide in this world of sin and misery, without even so much power to alleviate the burden of their friends' sorrows as they had when living.

WHAT IS TRUTH?

Many shall come in my name, saying, I am Christ; and shall deceive many. (MATT. xxiv. 5.) This came to pass, and the Jews showed a readiness to receive men of no moral character, men without any testimony from heaven or from the Scriptures, simply because they came with a sword and offered to lead them in the path they loved. But even in Christendom how many have come professedly in Christ's name, and with Christ's authority, demanding for their words the same deference yielded to Christ's; or rather greater: the long line of the infallibles for instance.

I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist. (LUKE xxi. 15.) In a similar passage in the 10th chapter of Matthew we read, 'It shall be given you;' here, 'I will give you.' How does Christ give his people this ability to speak in the presence of his enemies? He gives them faith in himself, his love, his wisdom, his strength there present with them; gives them his Spirit. The Spirit of God is the Spirit of peace; a perturbed atmosphere does not suit him; that he may work in us and through us, it is necessary that we should be kept in the peace of God.

When ye shall see the abomination of desolation, spoken of by Daniel, stand in the holy place. (MATT. xxiv. 15.) Luke substitutes for this the expression, "When ye shall see Jerusalem compassed with armies." The Roman armies should fulfil Daniel's prophecy, first by compassing, then by occupying the holy city and entering into the temple, even with their idolatrous ensigns, and then by destroying the city and desolating the land. Thus our Lord gives his sanction to the scheme of historical fulfilment of the prophecies. Daniel's prophecies are as strangely and weirdly symbolic as those of the Apocalypse are; and indeed John just adopts and amplifies the symbols of Daniel.

Whoso readeth, let him understand. The Jews had these prophecies but failed to understand them, just as they failed to understand the prophecies concerning the Messiah. The disciples understood them, and when they saw the Roman armies encompassing Jerusalem, they perceived that it was time to flee.

On the housetop. (17.) Descending by an external stairway, he would do well to flee at once without going into the house, so rapid should be the approach of this invading army. There will be no time then for preparations; they must be made previously if at all. This same language is applied in Luke xvii. to the coming of the Son of Man. It is language appropriate to the state of things caused by a rapidly advancing army; but figuratively teaches the necessity of preparation for the day of the Lord that is to come.

Pray ye that your flight be not in the winter. (20.) What better proof of the power of prayer than this, can any need? Christ teaches that the prayer of his people might control the movements of the Roman army, the decisions of the Roman Emperor. Their prayer might make a difference in the season.

Neither on the Sabbath-day. (20.) There were no facilities for travelling on the Sabbath in Judea.

Nor ever shall be. (21.) The destruction of Jerusalem and deportation of the Jews, were terrible beyond any judgments that ever had been executed upon those who were called the people of God. Was this a greater tribulation than the Deluge? Millions of the Jews perished in the destruction of Jerusalem and the desolation of the provinces, and in the struggles that followed under Hadrian; probably as many as perished in the Flood, for we have no reason to believe that the

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antediluvians were widely dispersed or very numerous; but the sufferings of the Jews doubtless far exceeded those of the people who were swept away in the flood. Nor have the horrors of these days ever been equalled since.

For the elect's sake those days should be shortened. (22.) The siege of Jerusalem did not last nearly so long as the recent siege of Paris. Christians in different parts of the land were in great straits, as the Romans would not generally make any distinction between Jews and Christians; they prayed earnestly to God, and He, for their sakes, quickly called off the Roman army and restored the opportunity of moving about. The despised elect had this power with God. Here is something that history takes no account of, yet there is no such key to the mysteries of history.

And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. (LUKE xxi. 24.) The times here indicated would seem to be those during which Jerusalem and Judea should be subjected to Gentile powers. In Daniel xii. there is mention made of a period expressed by a time, times and half a time, 1260 years, which, if it refers to this, would probably be best understood of the Mahometan rule in Judea. It is certainly remarkable, and ought to be somewhat confounding to unbelievers, that for 18 centuries Gentile powers have had rule in Judea. Thousands of Jews who lived between A.D. 40 and 70 read these predictions of the Crucified One regarding their city and nation, and found in them only an additional reason for rejecting the Gospel. So the contemporaries of Jeremiah despised and rejected his plain prophecies concerning the overthrow of the nation by the king of Babylon.

Then if any say, Lo, here is Christ. (MATT. xxiv. 23.) When the Romans besieged Jerusalem, the Jews were confident that *their* Messiah would appear. And at that time, doubtless, Christians were expecting that Jesus would appear in glory. The word *then* is emphatic.

As the lightning. (27.) With absolute publicity. No man shall need to make the announcement to his neighbour; none shall be dependent on such announcement; every eye shall see him. He does not say it will be at the time of the overthrow of the Jewish polity; but at that time disciples will guard against deception by remembering that his Advent is to be of this unmistakeable kind.

Immediately after the tribulation of those days. (29.) This may mean immediately after the occurrence or after the expiration of them. The great tribulation was that which came upon the Jews when their city was destroyed and they were carried captive into all nations. It was fifty years before the Jews ceased to contend against the Romans. But in reality that great tribulation has not ceased to this day. The darkest feature of it all to the mind of the Jew was the uprooting and scattering of the nation, involving the absence of an appointed centre of worship and the cessation of sacrifices. The Jews are still carried away among all nations, and Jerusalem is trodden down by those who bitterly hate them, and whose mosque of Omar (the conqueror of Palestine) stands on the area of the ancient temple.

Shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. (29.) They who find in this language a reference to great political and spiritual changes, rather than to mere natural phenomena, can appeal to many passages in the Scriptures in which such changes are thus symbolized. The prophecy of Joel, quoted by Peter on the day of Pentecost, would seem to be of this class. To the Jews had been for ages committed the true light; in all other lands the heavens were covered with a dense pall, so far as the true knowledge of the Ruler of heaven and of the means of salvation were concerned; the going out of the light of the glory of God which had rested upon the Jewish nation while they continued in covenant with him, might be compared to the extinction of the heavenly bodies. But on the whole we do not think this the most reasonable interpretation. What follows about the sign of the Son of Man, his advent, the gathering of his elect, clearly refers to something that is yet to be. And Judea had ceased to be the light of the world, long before the overthrow of Jerusalem; that distinction belonged to the Church of Christ, and there never had been a time when more light was given to the nations than at that very era of the destruction of Jerusalem. The disciples had asked Jesus what should be the sign of his coming and of the end of the world; and he now tells them that when the sun is darkened, the heavens in sackcloth, the powers of the heavens shaking, then shall his sign appear. This is to be after the tribulation referred to, 'the great tribulation' of v. 21, the overthrow and deportation of the Jewish nation, in which tribulation the Christians had a certain share for a time, the Romans not knowing any distinction between them and the Christians; and the time during which the chief intensity of this tribulation should endure, would be shortened for the elect's sake; they would offer much prayer for the down-trodden and enslaved Jews. The time of that chief intensity would pass away, but the tribulation in some of its most bitter features would continue for the Jews, until the times of the Gentiles should be fulfilled. May we infer from the words 'immediately after' that that tribulation is to terminate, and that the children of Israel shall turn to the Lord whom they have so long rejected, before the sign of the Son of Man appears in the heavens, causing all the tribes of the earth to mourn because they had slighted his Gospel. The powers of the heavens shall be shaken, with a view to the revelation of a higher power, even His to whom all power is given in heaven or in earth. The laws of Nature, so idolized in these days, exalted above the word of God, and lifted into the very place of God, shall be shaken so that all shall see that they have no virtue in themselves, and depend upon the will of Him who upholdeth all things by the word of his power.

The sign of the Son of Man in heaven. (30.) Something whereby it shall be made manifest to all (as by the trump of the archangel), to all the world, that Jesus is coming in the predicted glory to judge all nations.

THE "ROB ROY" ON THE JORDAN.

There are few countries which have been so continuously before the eye of the world as the Holy Land. From the time that the Lord said to Abram "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee," till the present day, there has been to the world a culminating interest in the land of Canaan. Without the chapter of Canaan there would be a great blank in the world's history. In Palestine have been enacted scenes of stupendous importance to mankind. Here, while the whole world was in heathen darkness, the light of truth shone brightly. Here dwelt Seers whose inspired ken peered away into the midst of future ages and laid bare the fate of nations. On its hills and plains, on its rivers and lakes, deeds were done which shall never again be enacted. It was trod by the sacred feet of God Incarnate, who by his life and death and resurrection, here wrought out a full and free salvation for sinful man. Hence He ascended on high and led captivity captive, having received gifts for men, yea for the rebellious also, that the Lord God might dwell among them. Hence sounded out the Gospel of Christ to the ends of the earth, filling many souls, in many lands, with joy and peace in believing. And for this land now desolate, and under the heel of an impotent nation, great and glorious things are in store. The rivers, lakes, hills, and mountains of the land of Israel must be familiar to every devout Christian, and any work tending to increase our information of the "Land," and confirm our faith in the "Book," must be hailed with pleasure and delight.

We have seldom read a more interesting book than Macgregor's "Canoe cruise in Palestine, and Egypt, and the Waters of Damascus."

The *Rob Roy* is a vessel 14 feet long, being only 26 inches broad at her greatest beam. The "crew" of this tiny craft has given us a most agreeable account of his voyages on some of the most interesting waters on the face of the earth. After going up the Suez Canal and over the northern portion of the Red Sea, he paddles his way down the Nile, and across from Port Said to Beyrout. This part of the cruise is detailed in the first five chapters of the book. There are many most interesting descriptions and much information conveyed in a very agreeable form in these chapters; but as we were most interested in his voyages on the waters of the "Holy Land," we prefer directing the attention of our readers to Mr. Macgregor's cruise on the celebrated rivers of Abana, Pharpar, and Jordan.

British enterprise and the ships and craft of Great Britian have done much, in the way of discovery, and to give us correct notions of many places and peoples all over the world. The *Rob Roy*, one of the last and one of the smallest of the pioneers of discovery, though last is not the least in point of discovery and adventure. Diminutive though she be, she was manned by a stout hearted and noble "crew"—a man of cultivated intellect, of endless resources, much tact, and courage; one who thoroughly enjoyed his self-imposed task, and did it in a devout spirit.

The Abana has its sources in the Ante-Lebanon. The "crew" of the *Rob Roy* did not start at any of the sources of the Abana, although he gives us a description of "Fiji," the largest source of this historic river. He traced the Abana on foot from very near its furthest source to the Fiji, and thence on horseback to the bridge at Doomar, where he made arrangements for launching the Canoe. Prudence, however, made him alter his plan, to the disappointment of those who had come to witness the start. A rapid, with a fallen tree across it, was hardly a suitable place to commence the navigation of the river, so he started at a place somewhat further on its course. Here is what he says of it shortly after being launched on its swift flowing waters:—"The pace quickens as we approach the cut of the great gorge, and there is a goodly sound of waters echoed from lofty rocks. After months upon the quiet level of the Suez Canal, and the oily-running Nile, and the waves of the Red Sea, and the broad sheet of Lake Menzaleh, it was true luxury to be whirled in the swift eddies of Abana, and to speed at a river's gallop among rocks and forests, where the midriff is tickled in the paddler's breast by the sensation often felt on a high rope swing, and the mind expands into an exulting glee always begotten by rapids encountered alone.

"Many birds and animals were roused from their uninvaded haunts, and they splashed into the stream or scurried away, rustling among the dusky brakes. The canoeist soon finds that it is impossible to note these pretty companions when he is in this sort of river; for the stream carries you suddenly to where a dozen prostrate trees are tangled in the water, while their struggling roots hold fast to the bank; a heavy treacherous rock overhangs on the left, and the right shore is steep with soft mud.

"The whole picture of this is presented in an instant as you round a point, and the decision how to deal with it must be instantly made, or the current itself will decide. 'Strong to the left hand, seize that bough with the right. Swing round a quarter circle, then duck the head for ten seconds under that thorn, and shoot across below the second tree, drift under the thrid, and five strokes will free us surely.' After settling all this as the course to be pursued, at the first paddle-stroke out splashes a shrieking bird, rattling the close thicket of canes as he plunges into the water.

"Now in a such a place if you look at the bird, even for an instant, the whole programme above is at once in confusion—the bough knocks your hat off, the rock catches your paddle, and the third tree gets hooked in your painter. This comes of mingling ornithology with canoe craft, and yet it is in just such a place that strange birds are most likely to be flushed."

After passing this gorge, for the first time invaded by man, the *Rob Roy* floated on the river in sight of Damascus. On the other side of Damascus the *Rob Roy* makes her way on the stream, "away among orchards and groves and thick osier beds, and smiling water meadows, and then is borne on the current into an 'impassable jungle of osiers ten feet high.'" Here is Mr. Macgregor's policy in difficult circumstances: "Persist in the assurance that you must get through: pull up to the side; ponder on the best plan, and shout aloud." Acting on this policy he got assistance from a man cutting osiers, and soon with his aid bore her over the obstruction to the open river. The Canoe is now borne on the open stream through fruitful plains, and past the imposing *Tell* of Salahiyeh, till she grounds in the marsh of Ateibeh where the Abana disappears.

It is not every book that treats its readers to as good and vigorous writing as is contained in the following extract. It arises out of Mr. Macgregor's address to his party, on Christmas night, at the mouth of the Abana:—

"The moon shone clear, and our fire had become embers when the Howaja joined the party round it and asked silence for his address. He told them that we had now reached the farthest point of our journey; after this we were going south, and west, and homewards. Then he turned to the journey of life, and the home for us pilgrims—then to Christmas Day just finished as a great mark in time's road to eternity—and then he gave them a condensed history of the world from the creation—the law—the prophets, and the Saviour—the apostles—the martyrs and ourselves.

"Hany interpreted each sentence, and every sentence was heard with intense interest. It was indeed an open air sermon, and what with the time, the place,

the audience, and the occasion, we might well feel solemnly the heavy responsibility we incur in speaking to others who will listen on subjects like these. Long after the hour for sleep these men were talking of it all. Perhaps no one of them had ever heard so much truth before, or will ever hear it again.

"Those who are not convinced of the truth of the Gospel must at any rate admit that Christianity exists. How it came here, how it thrives, and how it works more than all other energies, are questions that no man has solved without assuming far more unlikely things than the existence of a Christ such as the Scriptures describe.

"The phenomenon appeared, they must allow, some eighteen centuries ago, and among a few fishermen upon Bethsaida beach. These simple folk carved out the only Godlike image ever seen. These crafty conspirators arrayed it with a glory that eclipsed first of all themselves hopelessly and for ever. They devised the most novel and successful scheme of moral conduct, and kept on preaching doctrines that convicted every day their own falsehood and deception. They invented the very best plan for benefiting other people, but they utterly failed to get any thing out of it for themselves, except weeping and loss. These simpletons, that could not see through the flimsy veil of fable, saw deeper into human hearts than other men, and they gave voice to yearnings that were felt every where, but were never understood before. These dupes exposed all other deceptions that had deceived the wisest of philosophers. These dullards conceived a system that outreached the loftiest fancies of the cleverest thinkers.

"We who are of course so much wiser, and cooler, and better altogether—we are the only fair and shrewd judges to try this case. A whirlwind of clashing thoughts is sweeping in thunder through the darkness above us, and an earthquake rends the rocks, but we are placid, and can sit unmoved, while we rake among the chaos and sift out grains of truth. We have not taken sides—we are only standing aloof from everything. It does not tell upon our verdict at all that, if these prisoners at the bar are in the right, then we are utterly in the wrong, and must lay our mouths in the dust and confess that we are miserable sinners, and give up our dearest idol—self, and change our whole course of life, and labour and suffer and die for the truths we are now judging.

"'Tis true that we have ourselves no rival system that will bear five minutes' comparison with theirs—that our advance towards any better truth from the beginning of mankind, say fifty thousand years ago, is rather minute; but the day after to-morrow we shall have explained all mysteries by our sun-like inner light, without that dim candle of revelation—our existence in flesh and spirit, right and wrong, happy and wretched, poverty, sickness, death and the illimitable past and future of it all.

"Oh it is a delightful thing to live in an age so modest, impartial, and serene, and to trace back my pedigree with honest pride to the ancestral oyster in a metamorphic rock, to feel a patronising regret that no light from heaven could ever penetrate his thick shell, but that all truth is revealed to my soul by me, and that *my* law of life is what I think right, and (for I am charitable as well as infallible) your law of life is what you think right, and that nobody can say anybody is more right than anybody else, and yet we are all right together—and that is the way to make things pleasant all round." B. T.

(*To be continued.*)

CORRESPONDENCE.

A FEW WORDS FROM HOME.

To the Editor of the "Bombay Guardian."

Sir,—Since our last brief letter to the *Guardian* we have been travelling about a good deal and had little leisure and opportunity to begin another. Now, however, that we are enjoying a quiet retreat among the hills, we gladly again take up our pen. We told you in our last of our journey as far as Suez. About six o'clock A.M. our Steamer entered the Canal, closely followed by H. M.'s Troop-ship *Malabar*. Once within the buoys at the entrance, the ship glided smoothly along the narrow channel between the steep sand banks. It was a lovely morning, and crowds of small boats, driven both by steam and sail, gave an animated appearance to the scene. By and by, however, as we left Suez behind us, indications of bustle and activity ceased, and all was quiet and still as we sailed through the great desert. In some places, as far as the eye could reach, on either side the Canal, nothing was to be seen of living kind. Sand, sand, everywhere sand; now and then apparently relieved by the curious mirage. A few hours' sail brought us to the Bitter Lakes, and by the kindness of the Engineer we tasted the water drawn from a great depth, and certainly the name applied to these lakes is not inappropriate. Ismaila is an interesting looking place as seen from the deck, and breaks the monotony of the Canal voyage. By and by, when the vegetation around the numerous telegraph stations along the Canal has increased, the trip will be anything but dull and monotonous, and a most pleasant break to those who are troubled with sea sickness. It was so to many of our number, coming as it did after stormy weather in the Red Sea.

Hundreds of Frenchmen are employed in various works upon the Canal, *e.g.*, dredging, repairing the banks, &c. They seemed happy and cheerful, though their work is heavy and the climate hot and trying. We wondered as we passed group after group whether anything was done for their spiritual welfare. As there is no church or place of worship at Port Said, we fear the "Canal workers" are no better off in this respect than their fellow-countrymen at the port.

The steamer "grounded" seven times on her way through, but five of the times she merely grazed the sand and got easily away again—the other two she took a harder grip. About five o'clock, and when we were within eighteen miles of Port Said, she took the ground for the seventh time, and it was nearly two hours before she was got off. During the efforts to get her clear, two steamers from England appeared ahead of us—we believe through some blunder of the signallers—and the position of the three steamers was precarious, as they were in a narrow part of the Canal. However the English sailor is never at a loss. We got clear first, the other two steamers were hauled as close to the bank as possible, and then the Captain gave the order "Full speed," and we pushed past them with a shove. Night had now closed in, the steamers were made fast, and the passengers exchanged visits. The night was intensely cold, and this with the absence of motion in the ship, procured for us a capital sleep. Next morning at six we started for Port Said, which we reached at breakfastime. It is quite possible to sail from Suez to Port Said in one day—we could easily have managed it, had it not been for the two hours delay just mentioned. The steamer "coaled" at Port Said, and during this necessary but unpleasant part of the work of the voyage the passengers went on shore. The port is rapidly extending, and in the centre of the town a number of well-furnished shops are built in the form of a square, with a verandah shading the front all round, so that travellers can inspect them without being exposed to the sun. We left next morning (Sabbath) about six o'clock. We reached Malta about three o'clock on Friday afternoon. Nearly all the passengers went ashore. We got a conveyance at the Custom House about 4 o'clock, and drove through the principal streets of Valetta, visiting St. John's Cathedral, the ramparts, Government House, Market, &c. The evening was lovely, and the gardens wore their summer dress. After our stormy sail from Egypt this short run on the Melita of old was peculiarly pleasant.

D. Y.

To the Editor of the "Bombay Guardian."

Sir,—I have shown what the Word of God teaches on the subject of Episcopacy, namely, that in each of the seven cities of Asia, at the time when the Apocalypse was written, there was one man to whom the Epistle was addressed, containing a message both for himself and for the Church over which he presided. This Church would include all the Christians in the various congregations throughout the whole of the city and the surrounding district. This one man held the same office, under the name of Angel, that the Martyrs Ignatius and Polycarp held under the name of Bishop; even if Polycarp, the disciple of St. John, were not the identical Angel of the Church of Smyrna to whom St. John wrote.

I do not make any supposition of my own as to what is Schism: I do not propose any new law on the subject: I call attention to the ancient law of the Undivided Church, before Presbyterianism, or even Romanism, had been invented.

MISRI.

[Angel means messenger, and a message committed to a messenger is generally intended for others. Allowing that the angels of the seven Churches were pastors, we do not see the resemblance between their office and that of a Bishop, who has in his diocese a large number of churches and ministers, and whose accountability is not summed up in the conduct of those who compose a particular church in a particular city. The seven cities occupy a small area, and are generally not more than 20 or 30 miles from each other. Had there been one angel for the seven, this would have suited the argument of our correspondent. On the whole, we think our argument for Episcopacy is better than *Misri* has advanced. A work on the Ecclesiastical Polity of the New Testament, by the Rev. G. A. Jacob, D.D., late Head Master of Christ's Hospital, has just appeared. Dr. Jacob says it is vain to attempt to deduce Episcopacy from the New Testament. He considers the system conducive to the well-being of the Church; but he shows that the apostles had no successors in their office, and finds no trace of Episcopacy in the New Testament. Dr. Jacob says: "The government and the ordinations of Presbyterian churches are just as valid, Scriptural and apostolic as our own."—Ed. *B. G.*]

Notice.

The Annual Collection for the Beni-Israel schools in connection with the Free Church Mission, Bombay, will be made in the Free Church, Esplanade, to-morrow at morning and evening services.

Epitome of News.

Saturday, August 19, 1871.

—*Times of India:* "A Confirmation was held by the Bishop of the diocese at Christ Church Byculla on the 16th instant, when upwards of one hundred candidates were presented. The church was well filled, nearly the entire nave being occupied by the candidates, the boys on one side and the girls on the other, while the aisles were taken up by the congregation, which consisted chiefly of the friends of the candidates. Each of the candidates was presented with a prettily illuminated Confirmation card, inscribed with the words 'Stand fast in the Faith,' on a scroll entwining a cross."

Monday, August 21.

—*Overland Mail*, July 23: In consequence of the National Assembly's vote on the Roman question, M. Jules Favre is said to have tendered his resignation, but M. Thiers to have declined to receive it.

It is reported from Madrid that Senor Zorilla has succeeded in forming a new Ministry, composed exclusively of Radicals.

The advance of Asiatic cholera into Europe, through Russia, is attracting serious attention. The new Public Health Department and municipal authorities are called upon to promote preventive measures.

If we may trust New York correspondents, the recent Orange riots have created a strong anti-Irish feeling in the city. The people are described as being almost furious in their hatred of the mischievous influences introduced into New York by Irish politicians.

The Pope having testified his entire satisfaction at the promotion of Monseigneur Guibert to the Archbishopric of Paris, the latter has announced to M. Thiers his acceptance of the dignity, and given assurances of his devotion.

The *Levant Herald* says that the English Consul at Tabriz has received letters containing heart-breaking details of the famine in Persia.

The management of the Atlantic telegraphs has for some time been a source of complaint in America, and the New York papers are anticipating with pleasure the establishment of another line to Europe, *viâ* the West Indies, to stretch to Lisbon.

The *Levant Times* publishes a letter from Teheran, dated July 9, in which it is stated that the state of Teheran is most heartrending. Cholera, famine, and typhus are decimating the population, and it is impossible to procure bread.

At present a parochial clergyman has an absolute right to forbid any other clergyman of the Church of England from officiating within the parish; a Bill to enable the bishop, without the consent of the parochial minister, to license a chapel of ease, has been introduced into Parliament, but rejected by the House of Lords.

As an attempt to wean the Jews from their old traditions by establishing Biblical precedent over the Talmud, Messrs. Bagster and Sons are publishing by subscription, in parts, "The Pentateuch according to the Talmud," in Hebrew and English. The authors (Mr. Paul Isaac Hershon and the Rev. Moses Margoliouth, LL.D., Ph.D) intend their work to be a Talmudical Cyclopædia.

Dr. Kidd, in a letter to the *Daily News*, says every medical man of gentle thought or manly feeling must feel the necessity of the repeal of the so-called Contagious Diseases Act. Medical sensationalism and shallowness (he adds) have had it all their own way, and a very poor way, for a long time; the natural delicacy and

womanly pride of the fallen members of the weaker sex set at nought to please doubtful suspicions of detectives or half-educated policemen. Nothing can be more odious than the way in which these "Acts" may be abused; nothing more shadowy than these flimsy statistics and rules to make persons moral by Act of Parliament. The thing has failed in France, and must ever be an abomination in England.

—The *Witness* (Lucknow): "We have received the sixteenth Annual Report of the German Lutheran Mission in Ghazeepore, Revs. W. Zieman and W. Sternberg, Missionaries. During the past year 33 persons were baptized, the greater part of whom were children from the Orphanage and Native Christian families. One Mohammedan was baptized who had reached the extreme age of 109 years. There are 52 children in the Orphanage, and 236 pupils in the Anglo-vernacular school. Mr. Zieman as usual gives an account of his itinerations in Oudh and parts of the North-West Provinces. His annual return to a large number of the stations in this part of India, is as confidently expected as the succession of the seasons. Few men are better known, and few are so much respected. His patient, faithful labours, his simple, unobtrusive manners, and his guileless life, have won for him a character which many of the great ones of this world might envy. He has worked long and zealously, and has founded a mission which will continue to bear witness for him long after he goes hence."

"Prophecy is the order of the day. 'H. W. S.' describes at some length in the *Pioneer* the catastrophe of the subversion of English rule in India, and the establishment of the Russians in their stead. The publication of such squibs is doubtless an agreeable pastime in Europe, and is perhaps the most harmless mode of letting off the spare indignation of the would-be saviours of the empire. But the publication in India, of 'How we lost India' cannot be regarded approvingly by any one who knows the inability of the native mind to comprehend a joke, and the certainty with which the Native press will reproduce in all seriousness, the wild suppositions of the writer. There has not been a political squib perpetrated by the Anglo-Indian press that has not been taken up and discussed as real by nine-tenths of the native papers. A few weeks ago the bazaars of Lucknow were in a ferment over an impending nose tax, concocted in the legislative council of a Madras paper."

"The *Friend of India*, in chaffing the Americans on their habit of beating 'all creation,' gives them credit for getting up the most serious accidents and the most bloody mob fights to be found in any country. We demur as to the accidents. A few weeks ago a boat containing 125 persons was sunk in the river opposite to Cawnpore, and about *one-half* the passengers were drowned. A few days later another boat with 25 passengers went down, and a large proportion of those on board perished. Had these accidents occurred on the Thames or Mississippi, the news would have been telegraphed to India within a few hours and published in every paper in the land; but inasmuch as these victims were only natives, neither the *Friend of India*, nor, as far as we know, any other paper in India has thus far noticed the occurrences at all. The loss of life from boats sinking on the Ganges, is perhaps greater in one rainy season, than that occasioned by all the railway and steamboat accidents in America during an entire year. But then we must remember that it is *human* life that is lost in the one case, and only *native* life in the other. Had there been a popular race horse on one of the boats, the public would have heard of the disaster, and the loss of the noble animal would have been greatly bewailed. But who cares to expend even a sigh over fifty drowning natives?"

—*Friend of India*, referring to an Income-Tax prosecution, says: "It really rests upon the honour of the Indian Government that respectable men should not be left to the mercy of an Income-Tax Collector. There may be nothing on Mr. Mackenzie's part beyond error of judgment, but at any rate it is grave error, or it may be more; and there surely should be provision for the word—the oath—of men whose word never is disputed in matters of business, being held to be some security in matters of law. An Income-Tax Collector should be expected to exercise some discretion in his office. If he had any reason to doubt a man's honour it would be a different matter, but if the same system that has prevailed in Mr. Duff's case was carried into other affairs of life there would—not to speak of personal comfort—be an end of law and order, and indeed of every security for life and property. Brought before a Court of Law, a man's oath is his bond; brought before an Income-Tax Collector it is nothing at all, even in the case of men whose honour and integrity have never before been disputed. Should this remain as the rule of life in India?"

—Same: "Hide it as we may, satirise it as we may, write it down as we may, we are bound to acknowledge the fact that Communism does exist in our own people. Society is too strong for it we are aware, but that is simply because a very powerful part of society is in well-to-do circumstances; otherwise we should see such an explosion as there has not been in England since the days of Cromwell. That the explosion may be averted every Englishman will hope; but that there are hidden fires under the surface of English society no one, not mentally blind, can doubt."

—If anything has been made clear in our days it is the immorality of lotteries. Yet the *Friend* tells us that "A raffle, in aid of the St. Vincent's Home Buildings Fund, took place last week at St. Xavier's College, Calcutta. There were about two hundred persons present. The total number of prizes was 100, and included the following valuable ones:—a grand tri-cord piano, valued at 1,000 rupees; a clock, valued at 600 rupees; a gold watch, 500 rupees; a rifle, 450 rupees; a lady's watch, 400 rupees; and a diamond ring worth 400 rupees. The profits amounted to 4,000 rupees."

—In an article headed Mr. Spurgeon's 1000th sermon, the *Freeman* says:—"This week puts on record a fact, we believe, unique in the history of preaching during the eighteen hundred years since it began—or, perhaps, we should rather say, in the four hundred years since sermons could be printed. The thousandth number of our brother Spurgeon's sermons appeared on Thursday. Not fewer than twenty millions of these sermons have, we believe, appeared in our own language; and they have been translated into several tongues, and found a large circulation in many countries."

—*Times of India*: Bunder Abbas: "I do not know whether you have received notice of the famine in the city of Jas, a town 150 miles distant from the city of Syras. Famine having led to the ruin of everything in the city, ultimately caused the death of 12,000 persons. The survivors were compelled to feed on corpses, be they those of fathers, mothers, wives, husbands, or children. One mother killed her own son, and ate him. At last people were driven to eat dogs, and every dog sold for 20 to 30 francs, a cat for 12 francs, a rat for 4 francs, an ounce of corn 10 francs."

—*Hongkong Press*; Canton: "The excitement at Canton, caused by the rumours that poisonous pills and powders were being distributed to the people, is subsiding. This is partly attributable to the action of the authorities who seemed to become sensible of the fact that energetic measures were required, and also to the arrival of an English gun-vessel, which must have shaken the confidence of the party, if such existed, who hoped that the indignation of the people would at last vent itself in the destruction of the foreign settlement."

A New York paper says: "The total number of scholars taught in the public schools of this city during the year 1870, was 239,764, an increase of 4,732 over the previous year. The expenses of the department of education were—$2,733,591."

Tuesday, August 22.

—*Bombay Gazette*: "The Indian troopships are to be supplied with extra screw-fans in case of accident, owing to the intricate passage through the Suez Canal."

—The *Englishman* records with regret the sudden death, at half-past five o'clock on Thursday afternoon, of Mr. Justice Unoocool Chunder Mookerjea. He went home from Court complaining of a headache, and almost immediately became unconscious, from which state, we understand, he never recovered. He was a man of sound legal acquirements and solid ability, which qualities were none the less real because they were set in a character that was singularly unpretentious and modest. He had a most genial manner, and the kindest of hearts.

—The *Times of India* says that the 1st Master of the Byculla Central Schools was violently assaulted by the 3rd Master for having beaten his brother, a pupil, the 3rd Master having been put up to it by the 4th. The 3rd has been made to apologize, and the 4th has been dismissed.

—The line from Bombay to Ahmedabad is now restored.

—*Times'* New York Correspondent on the riots of July 12: "The real number of the wounded never will be known. There must have been scores who were shot in the houses, or were carried off by their friends, and whose injuries will be carefully concealed. The 62 accounted for are nearly all in the hospitals. Very few of the dead have yet been identified. Of the wounded a large majority are Irishmen. It is gratifying to know that about 170 of the most desperate rioters were captured by the police. Nearly every one was armed. It was a noteworthy fact that, although the prohibition of the parade by Mayor Hall aroused so much indignation, the appearance of the Orangemen did not awaken a particle of enthusiasm. They were regarded with hardly more favour than their assailants. The Americans insisted that they should have fair play, not because they liked them, but because they could not tolerate the insolent dictation of an Irish mob. There is now a feeling almost of furious hatred of Irishmen generally, and a determination that their mischievous influence in our local politics shall be counteracted. The party which draws from them its principal support will suffer severely from the incidents of yesterday, and it was the current opinion last night at the clubs that this new Battle of the Boyne ensured the choice of a Republican President in 1872."

—*Times*: "Very many of the buildings in Rome hitherto belonging to the religious orders have lately been converted to secular uses, and now are occupied as public offices by the Government of Victor Emmanuel. Thus the Minister of the Interior and Premier holds *in capite* the convent of San Silvestro. The Ministry of War is fixed in the old Franciscan convent of the Holy Apostles. The Ministry of Foreign Affairs is in the Valentini Palace and in the Palace of the Consulta, hitherto the property of the Popes. The Treasury is in the Dominican Convent of the Minerva."

—*Bombay Gazette*: "Preliminary inquiry into the actual state of the Municipal finances is absolutely necessary, for no Justice would be found willing to accept the office of Town Councillor without a clear understanding of the financial position of the Municipality at the time he took office; and it is to be hoped there is no truth in the report that the Committee of Inquiry will consist solely of Government officers,—though such names as we have heard mentioned—Mr. T. C. Hope, Captain Hancock, and others—would command general confidence. It would only be right, we think, to put one or two non-official men on the Committee; all the Justices, for instance, would be pleased to see the name of Mr. Forbes, to whose initiative the Municipal revolution may be ascribed, added to the list."

—*Times of India*: "A contemporary with which we are not acquainted, but which is spoken of as 'the Tajpoor print,' reports that a debate took place between a Moulvie and the Rev. Mr. Parker at Moradabad; that Mr. Parker was worsted by the Moulvie; and that consequently a Bengali convert to Christianity renounced the Christian faith and embraced Mahomedanism."

A more reliable notice of this discussion has, we think, appeared in our columns.

—*Delhi Gazette*; Banda: "At present there are eight persons here who were formerly Christians, seven of whom have apostatized, and embraced the Mahomedan religion, and one is 'almost persuaded.' Four of these are Government Military pensioners; three of them, a mother and her two daughters, receive a monthly pension of Rs. 36, and the fourth is the widow of a Serjeant-Major in the ex-Nawab's service, and in the receipt of Rs. 12."

—Our Lucknow contemporary, *The Witness*, in an article on "Woman and the Gospel," says: "That the early Christian women prayed in the religious assemblies and gave utterance to the joy and holy emotion of their soul for the edification and comfort of others in testimony of the grace and work of Christ, and that they actively laboured with the Apostles in the spread of the Gospel, are facts plainly gathered from the New Testament writings, and incontrovertibly substantiated by early ecclesiastical history. It really seems strange that from two misinterpreted passages of Scripture some well-meaning people would for ever close the mouths of Christian women to prayer and testifying for Christian religious assemblies. These passages are 1 Cor. xiv. 34, 35; and 1 Tim. ii. 12. The Apostle Paul in his numerous epistles never gets in conflict with himself. In 1 Cor. xi. 4, and 5 he enjoins that in the Church the women pray and prophesy with their heads covered, thus maintaining the decorum of the times and correcting unwarranted liberties that had crept in. The

passages that are opposed to woman's praying or speaking in religious assemblies at all (that by the interpretation of some put Paul in direct conflict with himself) are wrested from their import and are applied to a purpose obstructive of religious growth and the fullest and most rapid development of the Gospel. In these passages we find for 'to speak' and, 'to teach,' in the Greek *lalein* [also to teach] and *didaskein*, having no reference whatever to the praying and prophesying that had been practiced by women in the assemblies and sanctioned by the Apostles Peter and Paul. These are not the words used in the other passages. The simple fact was that in some of the churches an abuse had sprung up of some women ostentatiously putting themselves forward in an unbecoming way as *authority* in matters that from social custom, and naturally, as Paul argues, belonged to the management of the sterner sex. 'It was this usurping of authority' over the men that was reproved and forbidden—an abuse that perhaps does not exist in any church of the present day. But to use these passages to cut off women from *all* part in public religious services (singing and the Prayer Book must go with this interpretation of 'silence') is a dangerous wresting of Scripture. No Christian woman should be turned by it from the discharge of duty—nor should any one use it to justify idleness, and needless 'silence' when brain and tongue could be used for the good of mankind and for the glory of God."

—The following from the *Bengal Christian Herald*, must be understood as referring specially to Bengal: "Preaching has been degraded in Bengal, and generally assigned to the halt, the blind, and the lame, while teaching has been idolized and the best men secured for it. Missionaries who are very careful in the selection of their teachers seem to bestow little or no care in the selection of their preachers. Any man can become a preacher, provided he can read and talk Bengali, whether ignorant or not of the first principles of Christianity. Men who are utterly unfit for any other intellectual work, but who profess to be Christians, are often found to assume the glorious name of preachers of the Gospel, as if preaching required no other qualification than that of a Christian name. It is all fine to talk that we have teachers and preachers, but the question is, are the preachers as qualified and efficient as the teachers? That they cannot be both equally qualified is evident from the fact that while Rs. 100 are considered a reasonable remuneration for a teacher, Rs. 10 are often considered a sufficient remuneration for a preacher. No wonder then if preaching in Bengal has been attended with little or no success."

—A paper on Foreign Modes was read at a meeting of the Bengal Christian Association, by the Rev. K. M. Banerjea. We take the following *résumé* from the *Bengal Christian Herald*: "The adoption of foreign modes by Bengali Christians is (whether it ought to be so is irrelevant to our present purpose), an impediment to the progress of Christianity, the reality of which it is difficult to perceive. It operates as an impediment in at least five different ways.

First, by helping to create and spread a material conception of the glorious change implied in conversion. It is a significant fact that in Bengal it is not the doctrines and precepts of Christianity that appear so repulsive as Christians themselves. A Christian convert, on the occasion of his first visit to his non-Christian acquaintances after his baptism, is not interrogated so much about his spiritual enjoyments as about the name he may have assumed, the food he may have eaten, and in the case of a female, the strangers she may have visited, and they confess to a feeling of surprise if assured that in those respects there have been no departure from the national track, indicating clearly their associations and anticipations on the subject. Indeed, it is impossible to establish the necessity for the adoption of a European dress, a European diet, a European intonation in Vernacular speech, a European style of living, and an artificial thrust of European ideas down the throats of innocent women as if it were a necessary consummation of admission to the Church of Christ. Respect it does not command, whenever the disguise is seen through, and the natural influence on the bystander of the profession of Christ by a fellow-brother is completely lost.

Second, by necessitating the separation of Christian converts from the bosom of their families, where they might otherwise illustrate the power of a little leaven to leaven the whole lump. If the adoption of foreign modes had been scrupulously avoided from the very outset, there would have been no difficulty in the way of a Christian convert to live with his dearest and nearest ones; and who can estimate the extent of damage done to the cause of Christ by that false step? As it is, there is alienation, and the gentle Christian influence of an affectionate son or brother are reduced to pretty near *nil*.

Third, by imposing on the religion of Christ the appearance of an exotic, and cherishing a sense of its inapplicability to the nation. If all that is foreign in the aspect of Christianity as presented to the people were eliminated, the prejudices that surround it as of British importation would forthwith be removed, and there should be no turning away from it as *primâ facie* uncongenial. It is of the last importance to disabuse, if need be, by sensible evidence, the popular mind of the impression that Christianity is the religion of Britain, and is not intended for us.

Fourth, by introducing and fostering systems of denominational work, and discouraging all union work. Although not even remotely interested in the accidental phases of Western ecclesiastical organisation, and anxious more for Christ and him crucified to redeem their soul than to plunge themselves into comparatively unimportant puzzles of Church polity, Bengali Christians have nevertheless grown in the midst of diverse associations and traditions, and it is now difficult for them to undo all divisions, and co-operate as a national Church in the interests of Christ's kingdom.

Fifth, by stereotyping certain modes of Christian work, and creating a distrust against others more adapted to the genius of the people. The ways and means that have obtained a prestige under a foreign *regime*, are alone appreciated, and solid, substantial work is suffered to give way to perpetuation of a policy or the commemoration of a name. And endeavours after the discovery and adoption of more suitable and useful ways of Christian work are systematically discouraged and thrown off.

Wednesday, August 23.

—On Sunday, July 11, the old Roman Catholic Church of St. Basil, at Seville, Spain, was opened for Protestant evangelical worship, with an audience of 1200. There are in Seville five congregations of Spanish Protestants, and 700 Sunday scholars.

—*Gujarat Mitra:* "We learn from Cambay, that by the flood on the 2nd inst., about 200 houses were levelled to the ground. Thousands of tons of fuel and much timber, with hundreds of drowned oxen, horses, camels, and other animals, were brought on shore. Many human bodies were also seen. It would seem from this that an entire village must have been carried away by the floods."

This was three weeks ago, and the locality within 24 hours of Bombay.

—*Bombay Gazette:* "The Court Martial which tried Captain Beamish had already sentenced him to be severely reprimanded; and, assuming the statements of the *Times'* article to have been corroborated by the evidence given before the Court, it is clear that both Vice Admiral Wellesley, commanding the squadron, and Rear Admiral Wilmot, who had the *Agincourt* as his flag-ship, were guilty of inexcusable negligence in keeping the ships so close to the shore in the immediate vicinity of a dangerous sunken rock well-known to all navigators. The captain of Vice Admiral Wellesley's flag-ship, the *Minotaur*, has naturally shared the fate of his Commander-in Chief; and we presume the captains of the *Warrior* and the *Northumberland* have been censured for not giving sufficiently active assistance to the *Agincourt* after she had gone aground. In fact, the ship seems to have been saved solely through the gallant exertions of Captain Lord Gilford and the officers and crew of the *Hercules*. The country may be congratulated on possessing, in Mr. Goschen, a First Lord of the Admiralty who is not afraid to take the responsibility of punishing, in a way that will never be forgotten, any neglect of duty on the part of the highest in rank and most influential officers of the British Navy."

Eight years ago Commodore Wellesley was Commander-in-Chief of the Indian Navy.

—The witnesses in a murder case near Decksal (says the *Deccan Herald*) state: "That a young Marwarrie widow, of about twenty years of age, was found to be *enceinte*: that her brother brought an old woman from a neighbouring village to give her drugs with a view to produce abortion: that after drugs had been administered for three days without effect, the brother ordered the old woman to give her a potion to cause her death: that the potion was prepared and offered to the young woman, who refused it, and that the brother and other members of the family forced it down her throat: that after taking it the young woman cried for water, which was denied her, and that she crawled towards the water and got a brass vessel full, which was immediately snatched from her and herself thrust into a dark room: that early next morning preparations were made in the house for carrying her out for cremation, and that she was carried out by her brother and other members of her family while she was yet alive: that she was thus placed on the pyre and the pyre lighted, and that when the flames reached her body she thrust the cowdung cakes from off her in agony and threw herself from the pyre, and that her brother and another with large sticks pitchforked her back on to the pyre and held her there till she was burned. It is alleged by the witnesses that the police patel of the village received Rs. 500 from the brother before the dose of poison was administered, to allow the thing to go on; and that several others received other sums to prevent them from giving information to the authorities. The whole affair was discovered and brought to light by the Railway Police Inspector Abdool Feroze. If the facts related by the witnesses are established, it will prove to be one of the most horrid murders of which we have any record."

—The French Protestants set apart Sunday, July 9th, as a day of solemn humiliation, prayer, and thanksgiving.

—Colonel Haig and his committee (at Calcutta) have already collected some eight or ten thousand rupees for the relief of the starving Persians.

Thursday, August 24.

—The *Times of India* calls attention to the savage manner in which fines and surcharges are stuck on to letters from home. A correspondent of the same "points out that the Southampton rate to Australia is still only sixpence. That line being many thousand miles longer, 'Paltan' considers that if, in this comparison, there be a differential rate, it should be in favour of India. Moreover, he puts forward the very practicable suggestion that there should be one universal rate for sea postage wherever British mail bags are taken. This is well worthy of being fairly looked at. It is not like the sentimental and extravagant demand for 'ocean-penny postage,' but is a measure fairly within the present scope of the British Post Office finances."

—It is said that the recent census gives the entire population of Surat at 85,000.

—Dr. A. S. G. Jayakar has instituted a suit under the Native Converts' Marriage Dissolution Act. Since his profession of Christianity, his wife refuses to join him. The case has been adjourned for a year, the wife receiving Rs. 55 from him monthly.

—The author of the book entitled "The English Governess in Siam" was (the *Indu Prakash* tells us) daughter of a Serjeant Edwards, was born in this Presidency, and her mother, an Indo-Briton, still lives at Poona. Her husband, Mr. Lenowens, was a Private in the Bombay army.

—A contemporary says: "It is hardly necessary to inform our readers that 'Sarvajanick' is *not* derived from 'Sarva,' all, and 'Janauvu,' to know, and that therefore a 'Sarvajanick Sabha' is *not* an Association which knows everything.' Had the word been expressed in English according to the analogy of the English language, thus 'Surwajunic,' there would have been no danger of the mistake mentioned."

—*Bombay Gazette:* "On Tuesday evening last, a portion of a new building in course of erection, nearly completed, and situated at Tardeo, gave way, killing one and injuring seven of the men who were working at the building at the time."

—Correspondents from Travancore state, says the *Madras Standard*, that another expensive ceremony is to be performed by the Maharajah of Travancore. The festival is called *Heraneya Gurbhum*, and will consist of the Maharajah passing through the womb of a golden cow, after which he is considered by his people as pure and regenerated. The ceremony will cost about one lakh of rupees. After the ceremony the golden cow will be cut up and distributed to the Brahmins.

Friday, August 25.

—Government has appointed a Committee to consider the present financial position of the Municipality, and also to report how far the Controller has checked municipal expenditure as required by law.

—Deaths last week, 305.

—The Travancore Maharajah is said to have had a monster water lily of purest gold made, and sat in it, in imitation of Vishnu.

—The Census will be taken in December next, it is said.

—*Overland Mail*, August 4: The Royal visit to Dublin has been a brilliant success. The reception has been most cordial; the weather propitious.

—Mr. Gladstone, Mr. Cardwell, Mr. Lowe, the Lord Chancellor, and the American Minister, were among the speakers at the Lord Mayor's banquet on July 29.—The New Tables of Lessons Bill has received the Royal assent, and will come into use on January 1, 1872.

—A motion is before the French Assembly to confiscate the Emperor's property and divide the sum among the sufferers by the war.

—It is announced that the Mont Cenis Tunnel will be opened on September 15.

—Stringent precautions, to be observed at seaports against the approach of cholera, are published in the *Gazette*.

—Lord Derby will be among the speakers at the Scott centenary banquet at Glasgow on August 9.

—Two alarming railway accidents took place on the Metropolitan Underground Railway on the evening of August 2.

—The New Testament Revision Committee have reached Mark x.

The opening of the courts-martial at Versailles, having been again and again adjourned, it is now stated will probably take place on Monday next, August 7. The judges have received their letters of convocation, and 230 witnesses have been subpœnaed. There are, it seems, upwards of 30,000 prisoners to be tried, about 2,000 of whom are women, and another 2,000 young lads, of from twelve to sixteen years of age. One of the Councils of War will alone have to try 1,000 women. Henri Rochefort has already been served with a copy of the indictment against him. According to the *Liberté* it is of such length that a whole day will be occupied in reading it. A good deal of it is composed of extracts from newspaper articles published by the accused.

—From Marseilles we hear that the Communist prisoner Roux has been sentenced to death, and Lombard to ten years' hard labour.

—Dr. Döellinger has been elected Rector of the University of Munich by fifty-four votes to six.

Thomas Lincoln, the youngest son of the late President Lincoln, died at Chicago, on July 15, of dropsy of the heart, aged eighteen years.—From New York we have news of the explosion of a ferry-boat boiler, with the loss of 150 lives.

—The very Rev. the Dean of St. Paul's (Dr. Mansel) died suddenly at his residence in the City on Monday, July 31. The cause of death was the bursting of a blood-vessel in the head.—The death is announced of the Rev. Henry Constantine Huxtable, who was consecrated to the Bishopric of Mauritius on November 30 last.

Selections.

RESULTS OF THE "MISSION" IN SOUTH WALES.

It has been my privilege to labour with dear Mr. Aitken, sen., both here and in Newport, and in the work in both places to receive from a faithful God answers to prayer "beyond what I asked or thought." Praise the Lord! I asked a great deal, I expected from my blessed loving God a great deal, but in the way He gave it He certainly exceeded my expectations. Hundreds of souls in both places have been blessed, but Newport has exceeded all, and the work still spreads there. It was a great refreshing to Christians—solemn, earnest, powerful, and deep work. Two objects he had in view: one to save souls and the other to win a Bride for Jesus. He makes a difference between saved and saints. He thinks many are saved, but few win the "Prize." Oh, I can't describe to you how he pleaded with souls with many tears. He has been twice in Newport; once here. Two of his sons were at Newport part of the time. Several clergy were engaged in the Mission at Cardiff, which extended to seventeen churches, but the greatest work was at St. John's and St. Andrew's.

After the sermon was over they went over to the schoolroom, which was too small for the many who flocked to the after-meeting. The anxious were gathered and dealt with in the girls' schoolroom, and the prayer-meeting held in the boys' schoolroom. We were there till nearly twelve o'clock every night. Christians from all denominations came, and souls were saved in connection with the people of all denominations; children and servants. Mr. ——'s two daughters found peace, and several others from the same place, also from Wesleyan and Baptist chapels, &c. I forget now how many afterwards gave in their names as being saved. The respectable people were reached. Medical men and professional men attended morning and afternoon as well as evening services, and the churches were full; St. John's crammed every evening.

At Newport the after-meeting was held in the church, and the anxious came forward round the communion-rails, frequently seventy to eighty of a night. After the first five days' services, over 400 voluntarily gave their names as being saved. This last time, on the Sunday and Monday evenings, seventy to eighty came forward, and found peace. The last night, the clergyman estimated that 130 at least found peace, but I should say more rather than less. Not only were the communion-rails filled; as fast as one was set at liberty, he gave place to another weeping one; but all over the church in the pews they were dealt with and found Jesus. The prayer-meeting was held in the church, and scarcely any withdrew at the close of the sermon; aisles were filled with people, pressing to hear the word. Oh, to see such a sight in the church! As true, as earnest, as affecting an after-meeting as ever I saw in any revival movement. Truly we may say, "What hath God wrought!"

It has been with children and aged people, moral and profligate. One gentleman, a deacon of an Independent Church, but deeply interested in the work, and also active in it, and who had two of his own little ones saved during the last week, said he never was so affected as to hear from 1,500 to 1,600 people in that church, the last evening, join in one great "Hallelujah." Oh! you may safely praise the Lord, for He has triumphed *gloriously*. He has done a great work, for which hundreds are glad. I have prayed ever since Mr. Howell came to Cardiff specially for a revival in the Church of England, and specially in his church (St. John's); and oh, what a gracious, loving answer! "Bless the Lord, O my soul." And since the mission, there is a Sunday morning prayer-meeting in St. John's schoolroom at half-past seven, at which about 200 attend—Christians of all sections, as well as Church people. Lord Radstock has been here and at Newport since. Large numbers went up of their own accord, a friend of mine watching them quietly going out of their pews. Praise the Lord! C. H.—*The Christian.*

MATERIALISM.

BY JAMES M'COSH, LL.D.

A number of concurring circumstances have produced a tendency to Materialism in our day. Our young thinkers have come to see the utter futility of the whole *à priori* philosophy of the age now passing away, and are prepared for a reaction in which the ebb will be as strong as the previous flow. Then there is the exclusive study of the material sciences in so many of our educational institutions. The cry of the present time is for what they call practical studies to prepare young men for life; but fathers may find that their sons are after all, not just prepared for life when they have no instruction in the duties they owe to their own souls and to God. More powerful than any of these is the influence exercised by the love of pleasure, increasing among us with our wealth and more rapidly than our wealth. In these circumstances it may be useful to lay down a few positions fitted to meet Materialism, whether of the grosser or more refined form:

(1) There is the consciousness of the personality and the unity of the mind. I have no such conviction in regard to any material object. I cannot open my eyes without seeing the objects before me—that hill and that tree; and I know them to exist, but I do not regard them as having a specific personality. I can easily believe that the particles that compose them may be constantly changing; and that they may be broken up and become other things—mud or mould. But I believe, and must ever believe, myself to have an individuality different not only from that hill and that tree, but from that changing body of mine, from those nerve cells and brain currents. I can believe, on evidence being produced, that these parts of the body are intimately connected with mental action. I can believe that every particle of my body may be changed in seven years; but meanwhile, I am assured as ever that I who think am different from that organ which I think about, and that I have personality such as is not possessed by the cells or vesicles of the brain.

(2.) The mind follows laws of its own, which are not laws of matter. The laws of body are such as these; that matter attracts other matter; that the elements combine in certain definite proportions, that organized bodies exercise such functions as assimilation and absorption.

But there are laws of mind quite as closely and certainly established as those of matter. In the very act of knowing matter, mind is exercising a property very different from any property of the matter observed by it. In the exercise of the senses the perception of a figure of the body is very different from the figure. Then the soul in all its actings has a consciousness of an abiding self which it can never get rid of. In memory it looks back upon the past, and recognises objects and events not now before it. In imagination it can picture new and fairer scenes than any reality, and can rise in contemplation toward the good and the perfect. Even in association of ideas there is more than bodily laws—as for instance, when like suggests like, when a scene before us suggests a far distant one. In every judgment there is comparison—a comparison of two things, one of which may not be present, neither of which may be present; and in our higher judgments we may connect things by very refined analogies. The nature of reasoning has been known since the time of Aristotle, and with a few slight differences there is a wonderful agreement among logicians as to the law which regulates it. The principle underlying the whole is that, whatever may be predicated of a class may be predicated of all that is contained in that class. Or, take the laws of the moral faculty, as when the soul contemplates an immoral act, say the murder of a father, and condemns it, and proclaims that right is supreme, and that everything should give way before it. The laws of the emotions are as well established as those of the material universe; as, for instance, the law that feeling depends on a previous idea or conception of good or evil. The consciousness of free will, the feeling of obligation and of responsibility—these may be dependent in an inferior sense on a concurrent organism, but they rise to an infinitely higher region. These are laws as certainly and definitely established as the law of gravitation or of chemical affinity or vital assimilation. But these are not laws of body, of motion, or of molecules, or electricity, or magnetism, or vital absorption; but differ from them as widely as we can conceive one thing to differ from another.

(3.) Mind cannot be shown to be one of the correlated physical forces. It is the grand truth established in our day that the sum of physical force in the universe is always one and the same, and that all the varied forces—mechanical, chemical and electric, and probably the vital—are modifications of that one force. This can be shown as to each of the forces by weighing it. Dr. Joule, of Manchester, showed that 772 pounds falling through one foot produces sufficient heat to raise one pound of water 1 deg. F.; and they speak of the mechanical equivalent of heat as being 772 foot pounds. Now some have insinuated and some have asserted that mind is merely one of the correlated physical forces. But, *primâ facie*, there is one grand difficulty in the way of establishing this doctrine in the fact that, even if it were true, we have no means of proving it—certainly no such means as we have of proving that heat is one of the correlated forces. Scientific men can measure heat and the other physical forces; we can measure the degrees of heat produced by the fall of a pound so many feet. But we cannot weigh or measure thought or feeling or will. This is a fact showing at once the essential difference between the two—between body and mind. The barometer has not yet been constructed which will measure the weight of a thought—say the thought of Sir Isaac Newton when he got the first glimpse of the law of gravitation. We have yet to find a thermometer which will measure the intensity of love on the part of a mother for a boy when he is being torn from her to go to a distant land, or when he is expiring before her eyes; or the love of a Christian, say the Apostle John, for his Saviour.

When physical force disappears in one form, we can find it in another. When it vanishes as heat, we may detect it in the mechanical power of the steam engine. We know, too, where the power in plants and animals goes. When they die, it descends into the earth, to increase the organic

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substance in the soil. But, surely, in mind we must have, if it be a physical force a higher concentration of power than in any of these. But where has mind force gone on the dissolution of the body? Can the man of science detect it in air or earth? Can he weight it or turn it to any use, as he can turn mechanical power or decaying vegetable and animal matter? It is said that there is as much electricity in a rain-drop as might produce when emitted, a thunder charge. How much larger must have been the force in the brain of Shakspeare! But when Shakspeare died, was there any evidence of the conversion of that force into any correlated force, chemical, mechanical or vital?

Altogether, the special operations of the mind—the recognition of an event as past by the memory, the remembrance of a mother long since ascended into glory, the tracing of an effect through a long process to a remote cause, the discovery of a planet by mathematical ratiocination before the telescope had alighted upon it, the brilliant fancies and wide imaginings of the poet, the fondness of a mother for her son, the refusal to tell a lie when strongly tempted, the resolution of the sailor to cast himself into the sea to preserve the life of a fellow-creature at the risk of his own, the abhorrence of sin on the part of a sanctified mind, the idea of God and of holiness, the constant aim to reach the purity of heaven—these, considered simply as phenomena belong to an entirely different order of phenomena from heat, or mechanical power, or an electric current, or chemical affinity; we feel that there is an incongruity in the very proposal to weigh or measure them, and there is no proof that they can be converted into a physical force, without a physical force can be converted into them. As man is at present constituted, the mind needs a concurrent physical force, and the braincase to hold that force and direct it; but this does not show that in another state of things the mind might not without the body—and on other conditions being supplied—think and feel and act as it did before. When a blacksmith's stroke is stayed by striking on the anvil, we know where the power has gone: it has gone into the molecular motion or heat of the body struck. When the body of the animal dies, we know where the power has gone: it has gone into the soil, to enrich it. When Newton died, where did the intellectual force go? I know where: it went not down into the earth with the body, but up to God in Heaven. When the Christian dies, where has his love gone? Not into the grave, for worms to feed on it; but up to the bosom of the Saviour from which it has flowed. Yes; it is a universal law of nature and of grace that nothing dies, though everything changes. "The dust shall return to the earth as it was, and the spirit shall return unto God who gave it."—*New York Independent.*

Miscellany.

—Rev. John Fraser, Bagdad, writes in the *Missionary News* as follows:

"Your letter with enclosure came safely to my hands, and I wish you to thank heartily the kind friends who have thus helped my need. The beginning of this year was a very busy time with me, and I found my health weakened by the strain and by confinement to the house. I thought it would be desirable that by the month of May I should remove if possible to Hamadan in Persia, and return to Bagdad in September; but by the end of February I found some change quite necessary, and accordingly started westwards and southwards among the Arabs.

"My chief aim was to discover the remarkable sect called the Sabbi, wrongly called in some Church histories Sabians, who call themselves followers of John the Baptist, but are now believed to be the remnant of an early Gnostic sect. They rest on the first day. They have an ancient language akin to Syriac and Chaldee, and in it books have not yet been translated into any other language. Their head-quarters are at Sookh-es-Shiookh on the Euphrates, not very far from its junction with the Tigris; and I spent with them five days, but my journey of a month carried me also through the towns or villages of Hillah, Diwaniyah, Semawa, Nazarleya, Shatra, Hya and Kut-el-Amara. I got well and strong after I had been out ten days. It is the pleasantest time of the year for travelling, but from the failure of rain for two years past there is no spring herbage, the cattle are dying or driven away to Kurdistan; the tribes rise and search for necessaries in every direction.

"Day by day I was told, 'You must take guards and guides,' but I took neither, and was brought safely through, whilst before and behind me there was danger almost every day. I had two hair-breadth escapes.

"The great Montefek tribe occupies the south-west of Irak, and as they are of the Shiya sect, many of them would not drink water out of the same vessel with me, and of course with such it was difficult to get a hearing; but at Sookh-es-Shiookh two-thirds of the people are *nejáda, i. e.* from Nejd in Arabia, therefore *Soonnee.* They received tracts with astonishing eagerness, and seemed never to have seen or heard of a Christian Missionary.

"There are no Christians in all the regions I visited except casual agents from Bagdad, but in each country town one finds a handful of Jews. I found no copy of the Old or New Testament, except a single copy of the Gospel according to Matthew, and that was in the hands of a *Babite* at Diwaniya. I gave him a copy of the New Testament, taking his Gospel, which I gave to another elewhere. My conversations with Negāda sustained and increased my interest in Arabia. When William McIntosh and I first came to Egypt Mr. Arthington made a proposal to supply Testaments to one who would distribute in Jedda and other ports of the Red Sea. I have a thought that such a thing is now practicable in the Persian Gulf; at Koweyh, Bahrein, and Muscat I apprehend there is a door. A Missionary might visit though not reside at these ports.

"On returning here I found prices still going up, and multitudes begging. Meat costs nearly eight times what it did six months ago, and whereas Bombay used to be spoken of with a kind of horror for costliness, it pays to-day to send wheat from there to Bagdad. The heat has already set in, and the heat in summer is in plain truth horrific. The reports of famine and plague on the Coast of Persia and in the great towns are also alarming; some here, and the Bassora steamships are put in quarantine.

"Two or three English came to meeting last Sunday for the first time. To-day Ahmet of Oude and Mahmoud of Tabriz resumed reading with me.

"Ahmed has taken a secretaryship at Cathem, an hour out of town, but is to try and come in from Friday to Sunday afternoon. Mahmoud I am thinking to invite to stay in the house. He seems a chosen vessel. I have yet one month in this, and was warned yesterday by the landlord that I should look for another at the close of my term. So it is, whenever I have occupied a house for a short time, some priestly influence or the like offers to turn me out. I am hopeful that the Lord will make the path plain in every thing. He knows my wishes; let me know His will.

"The Jewish lad to whom I gave your book is exceedingly softened. He has now got the New Testament in Hebrew. When I knew him first he had a large English Bible with the New Testament torn away through hate. He is to set up a druggist's shop in partnership with an Armenian apothecary."

TELEGRAPHIC NEWS.

London, Aug. 17th: After an animated debate on the Warrant for abolishing the Purchase System, the Commons have agreed to the Amendments introduced by the Lords into the Army Bill.

Paris, 18th: Of the fifteen commissioners who were elected to examine into the question of prolonging M. Thiers' powers as head of the Government, nine voted against that measure.—News from Caprera states that Garibaldi is ill.

19th: Modifications have been proposed with regard to the projected prolongation for three years of M. Thiers' powers as head of the Government. It is supposed that these will be adopted by a great majority when the Committee make their report on Wednesday. The question will be considered by the National Assembly on Wednesday.—Reports from Caprera state that General Garibaldi is worse.

London 19th: An Admiralty order has been published in which Vice-Admiral G. G. Wellesley, C. B., Rear-Admiral A. P. E. Wilmot, Captain R. Wells of the *Minotaur,* and Captain H. H. Beamish of the *Agincourt,* are superseded; and Captain the Hon. H. C. Glyn of the *Warrior,* and Captain C. H. May of the *Northumberland,* censured.—It is rumoured that the *Agincourt* is to be paid off.

Paris 20th: The temporary suspension of the levy of soldiers for the class 1871 has been ordered.—The Report of the Committee appointed to consider the reorganization of the French Army, provides that military service shall be obligatory from the age of 20 to 40, that the system of providing substitutes shall be abolished, that the right of voting by soldiers on service shall be prohibited, and that the National Guards shall be dissolved.—The death of General Garibaldi is announced from Florence; but information received from another source says that he is better.—It is officially announced that cholera has appeared on the German side of the frontier.

21st: The deliberations of the Committee on the prolongation of the powers of M. Thiers are taking a conciliatory turn. The question will be discussed publicly on Saturday or Monday.—A pamphlet, entitled "Prussia in the East," has appeared, which says that the plan of Prince Bismark is, by alliance with Russia, to take possession of Egypt, Trieste, and Antwerp, while Russia will occupy Hindostan.

London 22nd: It is announced in to-day's *Times* that M. Thiers has arranged with Finance Companies that they shall advance ten million pounds sterling in drafts on London in order to pay Prussia. The French Railways have arranged to pay to Government eight million francs for the right of raising their fares.

23rd: The *Times* of to-day announces that the Financial arrangement concluded by M. Thiers, as telegraphed yesterday, may perhaps fall through, owing to the German Government raising difficulties.—Four cases of cholera are reported from Berlin, two of which have proved fatal.

PASSENGERS ARRIVED.

Per P. and O. Str. *Surat, 20th:*

From Southampton.—Mr. and Mrs. W. Roger; Mr. H. Hart; Mr. T. Brownutt; Mr. W. Gabb; Mr. G. Winter; Mr. and Mrs. Littlewood, and 4 children; Mrs Brown; Mr. Haskell; Mr. Gerrard; Dr. Falls; and Mr. Dyer.

From Brindisi.—Mr. Ludovici; Captain Marryatt; Mr. Arbuthnot, and Mr. J. D. Maclean.

From Aden.—Mr. R. Ransome; Mr. Mooradalli; Mr. Ahmed, and Friend; Mr. Sheik Oosman; and two Europeans.

Per *Walamo, 23rd:*

From London.—Rev. Mr. S. B. Fairbank, wife and three children; Mr. Nunn, Miss Nunn; Mr. Hopper; Mr. Nixon; Mr. D. Ager, wife and three children; Mr. C. Hardy; Mrs. B. Payes; Mrs. Armstrong; Mr. J. Burbridge; Mrs. Clark and two children; Mr. and Mrs. R. Morris; Mr. Waight and daughter; Mr. C. Veeranaha; Mr. Baird; Mr. Hormusjee Bastonjee; and Mr. Hazen (who died at Malta).

PASSENGERS SAILED.

Per P. and O. Str. *Ceylon, 22nd:*

For Briadisi.—Mr. J. Scobell Armstrong; Mr. H. G. Palliser, Major J. D. Swayne; Mr. W. Lang; Mr. E. B. Irvine, and Mr. Twigg.

From Southampton.—Mrs. Simerer; Major W. G. Graves; Mr. F. Dickens; Mr. Hunt; Mr. and Mrs. Middleton, and 3 children; Capt. G. W. Hill; Mr. G. J. Vaux; Dr. W. A. O'Connor; Dr. H. Clark; Mr. G. B. Ward; Mr. J. Hill; Lieut. C. H. Douglas; Lieut. R. J. Rogers; Mr. J. Grant; Mr. W. J. Ginger; Mr. B. Taylor; Mr. A. Brumage; Mr. J. Miller; Mr. Hutchins; Lieut.-Colonel Sodd; Capt. E. G. Tremlett; Mr. A. A. Tukhudker; Mrs. Young and infant; Capt. Maunock; Cornet Harrison; and Mrs. Cooper.

For Suez.—Mr. F. S. Child; Mrs. Rinkleton; Dr. Pinkerton, and Colonel Nicolson.

DOMESTIC OCCURRENCES.

MARRIAGE.

PATERSON—MITCHELL—August 21st, at the Free Church, Poona, by the Rev. J Wardrop Gardner, J. Barr Paterson, Esq., to Joanna Mary, daughter of the late Rev. James Mitchell.

DEATHS.

HAZEN—July 28th, on board the steamer *Walamo,* near Malta, William O. Hazen, son of Rev. Allen Hazen, aged 21 years.

LAFOND—August 19th, at Upper Colaba, Agnes Ethel Alexandra Caroline, the beloved daughter of Alexander and Caroline Lafond, aged 3 months.

Advertisements.

BOMBAY BAPTIST MISSION.—LORD'S DAY SERVICES.

7-30 A.M., at 15 Middle Colaba.
6 P.M., at 5 Clare Road, Byculla.

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